THE HERALD OF SALVATION.

EDITED BY THE REV. PITT MORSE.

"*Glory to God in the highest, and on earth peace, good will towards men.*" Luke 2, 14.

"*How beautiful are the feet of him that publisheth Salvation.*" Isa. 52. 7.

VOL. II. SATURDAY, NOV. 20, 1824. NO. 19.

A SERMON

DELIVERED AT THE DEDICATION OF THE UNIVERSALIST CHURCH IN THIS VILLAGE BY THE REV. HOSEA BALLOU.

"*How excellent is thy loving-kindness, O God! therefore the children of men put their trust under the shadow of thy wings. They shall be abundantly satisfied with the fatness of thy house: and thou shalt make them drink of the river of thy pleasures.*"—*Psalm* 36, 7, 8.

As appropriate to this joyful occasion, the speaker designs to present as large a collection of those divine truths, which compose the provisions suitable for the christian sanctuary, as the limits of a sermon will admit, and his abilities enable him to bring within so small a compass.—In promoting this general object, no passage of scripture, which came to mind, seemed to promise more assistance than the one just read. And as a well digested method seems indispensable for the accomplishment of our design, the main particulars of our text, in the order in which they are arranged, will be regarded as our best guide.

1st. Our text maintains that God exercises kindness towards mankind. No subject can be more momentous, no truth more consoling. The humiliating fact that man is possessed of neither wisdom nor power to protect and provide for himself, renders the truth, that the wisdom and power of the Creator are directed in kindness to the children of men, of infinite importance. To realize our dependence, it seems necessary only to ask what our situation would be, in a short period of time, if the influence of the sun, over which we have no control, should be taken from our earth? Or if the dews and rains, which we have no power to command, were withheld? Or if the vital air were withdrawn? How precious then is the fact, that He who created the sun, appoints the dew, ordains the rains and gives us the vital air allows us to appreciate His kindness by those favours on which we depend for life and its blessings?

2d. But we must carefully notice the qualifying term used in our text, to characterize the kindness of God. The word is LOVING. Were any of you, my friends, to be importuned in the street to bestow something on a wretch whose vices were notorious and inveterate, and should hand him a sixpence to avoid further importunity, you would not be disposed to call this *loving-kindness*. But if the child of your affections were in distress, if it cast a languishing, desiring look towards you, how would loving kindness enkindle in your breast and call every power into exertion to relieve? If the kindness which our heavenly Father constantly exercises towards the children of men is, in reality, loving-kindness, then is it clear that He loves the world with an efficient love, a love which in Him is an active principle.

These premises, regarding the loving-kindness of our heavenly Father, being established, let us proceed.

3d. To consider this loving-kindness accordingly as it is set forth in our text by the word EXCELLENT. By this word we are authorized to contemplate the loving-kindness of God as excelling the loving-kindness which is excercised by men.

Here our feeble powers sink beneath the weight of our subject; the field of vision is boundless; the waters are risen to a "river which no man can pass!" Infinite wisdom and infinite power are presented as the imperishable pillars which support the loving-kindness of our God!

Let us raise our eyes towards the heavens, let us contemplate the wonders which there display the wisdom and power of Him, who is the Father of our spirits; let us direct our astonished eyes to the seas, rivers, mountains, vallies, forests, and fields of our earth, as so many monuments of the same wisdom and power; let us advance further, and contemplate those efficient and subtle laws by which all nature is governed, and perfect order preserved and maintained through all creation, and realize that as far as the wisdom and power of the Creator excels the wisdom

and power of man, so far does His loving-kindness excel ours.

As recorded in the 49th of Isaiah, the Holy Ghost, has drawn a comparison which serves to illustrate and support the argument to which we are now directed.

"Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains; for the Lord hath comforted his people, and will have mercy upon his afflicted. But Zion said, the Lord hath forsaken me, and my Lord hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee. Behold I have graven thee upon the palms of my hands; thy walls are continually before me."

The compassion and loving-kindness of the maternal heart are so intense and faithful, that history, both sacred and profane has recorded but a few instances in which they have entirely failed, and then only in cases in which mothers have been reduced to intolerable extremeties. If there be then the least propriety in the comparison which the Holy Ghost has here used, we are assured that our heavenly Father is infinitely more compassionate towards the children of men, than the fondest mothers are towards those tender beings who are nourished at their breasts, without being subject even to the smallest inconvenience which can possibly tend to weaken his love.

Here let us pause and blush at the impiety of the wisdom of this world, which has employed so many reverend heads and learned pens in maintaining, that our heavenly Father has eternal purposes of vindictive wrath towards millions and millions of the human family; and which is now fluttering in sacerdotal vestments, in our houses, endeavouring to persuade loving mothers willingly to resign their tender offspring to everlasting pains for the glory of God. O Father in heaven, how long shall thy honour be insulted by this Ammonitish idolatry?

Another comparison, designed to set forth the excellence of divine goodness, was drawn by the Saviour of the world, and recorded in the 7th of Mat. "What man is there of you, whom if his son ask bread will give him a stone? or if he ask a fish, will give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?" Standing in the light reflected by this comparison, we understand that the doctrine of Jesus maintains that our heavenly Father is better and more kind to us, than our earthly parents ever were; and that we have reason to put greater confidence in his loving-kindness, than sons and daughters can justly repose in their fathers who provide their bread. In view of so precious a truth which is enforced by comparisons which appeal to the most pure and most holy, as well as the strongest affections of our hearts, we may deeply lament those creeds which superstition has invented; and tradition handed down from generation to generation, which have robbed our Creator of his paternal character, and given him the attributes of a tyrant, which have obscured the loving-kindness of our God by drawing over our heads a dark, a portentous cloud, threatening a storm of everlasting wrath.

Another very important comparison, designed to set forth the excellency of the divine love, and embracing its most glorious manifestation to the world, is recorded in the 5th chapter of Paul's epistle to the Romans. "For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die. But God commendeth his love towards us, in that, while we were yet sinners, Christ died for us." In this comparison, the apostle extends human kindness even to a doubtful peradventure, and allows that it may sacrifice life for a good man; but how infinitely short does this fall of the love of God, which is commended to us. in the death of Christ for sinners!

I will ask the cords with which the Saviour was bound, the scourge which mangled his body, the thorns which compressed his temples, the nails which fastened his hands and his feet to the cross, and the spear which pierced his side if they were all endured for sinners. The dying prayer gives the answer; "Father forgive them for they know not what they do."

Further to confirm this most glorious truth, the declaration of the beloved John is here noticed; "Herein is love, not that we loved God, but that he loved us and sent his son to be the propitiation for our sins." Again, St. Paul, in the 5th of

Romans, sets forth the excellency of the divine favour in the following words; "Moreover the law entered that the offence might abound; but where sin abounded, grace did much more abound: that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord."

Two important questions now present themselves, relative to the excellency of the divine loving-kindness. After stating and answering these questions, this part of our general subject may be dismissed.

1st. How extensive is this excellent loving-kindness? Does it extend to the whole human family, or only to an elected number, excluding all the rest? Reply: If the whole human family be not embraced as the objects of the divine love, then it is clear, that the love of God is not so extensive as his wisdom and his power; for all will acknowledge that the divine wisdom planned the creation of all, and that this plan is executed by divine power.—This leaves an infinite excess of wisdom and power beyond the utmost extent of divine goodness. But what are wisdom and power without goodness? What words can describe the horror of such a thought! Infinite wisdom and infinite power devoid of goodness! Nothing but the darkness of despair is presented here!

But thanks be to God; this doctrine is contradicted by all creation. The Sun, which is the glory and beauty of the day, proclaims impartial goodness; the moon and the stars respond unbounded goodness. Divine revelation emphatically declares, that "the Lord is good unto all, and his tender mercies are over all his works."—The wisdom which is from above is full of mercy and good fruits, without partiality and without hypocrisy. Our question is answered if his tender mercies are over all his works; and if his wisdom is full of mercy and is without partiality, then does neither his wisdom nor his power extend beyond his loving-kindness.

But as this question is of such moment, as it vitally concerns the truth of that doctrine, which distinguishes us from other denominations of professed christians, let us consider the weight of evidence in support of the universality of the divine love which is drawn from the testimony concerning man's redemption by Jesus Christ.

Let it be remembered, as a proposition already proved and granted, that the death of Jesus Christ for sinners was designed to commend the love of God to them. It then only remains to determine whether Christ died for all men or for only a part. On this subject St. Paul says; "There is one God and one mediator between God and men, the man Christ Jesus, who gave himself a ransom for all to be testified in due time. But we see Jesus who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man." The disciple whom Jesus loved testifies as follows: "My little children, these things write I unto you, that you sin not. And if any man sin we have an advocate with the Father Jesus Christ the righteous. And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." It is needless to bring more proof of the blessed truth for which we are contending; for whoever will deny it in the light of the testimony already quoted, is in no danger of being convinced.

After proving and allowing, that the loving-kindness of our heavenly Father, embraces the whole human family, and that it is so manifested & commended by the death of Christ for all men, there arises a

2d. question, viz. Has the excellent loving-kindness of God given any proof that the wickedness and unbelief of sinners cannot frustrate its gracious designs of mercy? To prove the affirmative of this question and to set it in a clear and convincing light we may advert to two instances, in both of which the divine wisdom and goodness so managed the wickedness and unbelief of sinners, as to entirely defeat their designs, and to effect their own good. The sons of Jacob were far from believing that Joseph's dreams would ever be fulfilled, and they wickedly executed their envious purpose in cruelly selling him into slavery. But who has read the result without understanding, that by the wisdom and goodness of God all these things were meant for good, and that those envious brethren, who acknowledged that they were verily guilty concerning their brother, were abundantly blessed through the means of their own unbelief and sin? Hear the words of Joseph to his brethren: "I am Joseph your brother, whom ye sold into Egypt. Now, therefore, be not grieved, nor angry with yourselves that ye sold me hither; for God did send me before you to preserve life—And God sent me before you to preserve you a pos-

terity in the earth, and to save your lives by a great deliverance."

Another most convincing instance of the excellency of the divine goodness in overruling the unbelief and wickedness of men to their own benefit is, the murder of the prince of life by his brethren, the Jews. St. Paul, in the 11th chapter of his epistle to the Romans, has set this case in a clear light, so that the whole subject seems to be comprehended in the following words to gentile believers; "For as ye in times past have not believed God, yet have now obtained mercy through their unbelief; even so have these now not believed, that through your mercy they also may obtain mercy. For God hath concluded them all in unbelief, that he might have mercy upon all."

Here we rest. This is the consummation of the benevolent scheme of divine goodness. When viewing and contemplating such an astonishing scene, as if he saw in open vision all the immense revenues of divine wisdom, the apostle exclaimed; "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? Or who hath been his counsellor? Or who hath first given to him, and it shall be recompensed to him again? For of him and through him, and to him are all things: to whom be glory forever. Amen."

The objection would now come too late which should urge, against our general conclusion, that although the divine wisdom and goodness have given a few examples of such surprising mercy as causes the sin and unbelief of men to result in their ultimate benefit, yet it is doubtful whether in all cases the divine government will be found so favourable; for it has before been proved and acceded, that the wisdom of God is without partiality.

There remains of our text, three inferences, which seem to result from the doctrine of the divine goodness, and its excellency, which we may now proceed to notice in their order.

1st. "Therefore the children of men put their trust under the shadow of thy wings." In duly considering this inference, it may be well to show, that if we reject either of the attributes, which we have ascribed to the loving-kindness of God, it must necessarily prevent our putting our trust in him. For instance: if we do not allow that the divine loving-kindness is equally infinite with the divine wisdom and power, it is impossible that we should not dread the operations of wisdom and power which we imagine to be destitute of loving-kindness. And the more extensive we make these properties which are not combined with goodness, the greater our dread and horror must be.

Again: Should we allow that the loving-kindness of our heavenly Father is as extensive as his wisdom and power, in relation to an elected number of the human family, and exclude the rest from its favour, it would equally prevent our putting our trust in him; for as long as we exclude any portion of the human family from the favour of God, we fear that we, or some whom we love are of that unhappy number; and we cry out with horror, "Lord is it I."

Or if we say that none are excluded from the favour of the divine loving-kindness, and yet allow that our unbelief and sin can finally frustrate its gracious designs, how is it possible for us to contemplate the moral turpitude of our multiplied and aggravated offences without being driven to the borders of despair?

These are not subjects on which we need to dispute or speculate; matters of fact, with which we are all acquainted, put these points beyond all doubt. The great mass of the christian public have, for ages been divided in opinion; some have contended, that the goodness of God secured the eternal happiness of a few, from all eternity, and that his vindictive justice doomed the rest to endless sufferings.—Others deny this doctrine, and maintain that God is impartially good to all; but that our sins and unbelief may finally prevent the gracious designs of mercy in our favour from being accomplished. These facts are well known, and will not be denied. But the question is, do either put their trust in God? Are they not both and about equally, concerned about their soul's everlasting welfare? How is it possible for those to trust in God? The one class do not know that they are elected; and the other know not but they have sinned away the day of grace! In fact if we put any confidence in their honesty and sincerity, as charity would dictate, we must allow that these people are in great fear, for they constantly affirm that they are, both for themselves and their fellow creatures. And here it is

worthy of remark, that their fear is not on account of their faith's being weak, for the more confident they are that their faith is genuine, the more concerned they are; so that the only easement they can enjoy is in doubting!

But let us look on the other side of this subject, and see if any rational being can believe in the loving-kindness of our heavenly Father, and be confident that it possesses all the attributes which our arguments have ascribed to it, without putting entire confidence in it.

The moment the rational mind looks over the subject, the soul is as satisfied as was Simeon in the temple, when he held the world's salvation in his arms, he pressed him to his breast; and said; "now Lord, lettest thou thy servant depart in peace: for mine eyes have seen thy salvation, which thou hast prepared before the face of all people, a light to lighten the gentiles; and the glory of thy people Israel."

This view naturally calls up the second inference, which is thus stated; "They shall be abundantly satisfied with the fatness of thy house."

Abundant satisfaction leaves no wants; the fulness of desire is granted. And here be careful to observe, that it is not the *leanness* but the *fatness* of our heavenly Father's house, with which the children of men are to be abundantly satisfied. The prophet Isaiah, in his 25th chapter gives the following account of the rich provisions which will abundantly satify the soul. "And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees; of fat things full of marrow, of wines on the lees well refined. And he will destroy in this mountain, the face of the covering cast over all nations. He will swallow up death in victory, and the Lord God will wipe away tears from off all faces, and the rebuke of his people shall be taken away from off all the earth: for the Lord hath spoken it."

My Christian brethren, is there any thing wanting in this account? If all people are fed with fat things; if all are brought to know the Lord, from the least to the greatest; if death is swallowed up in victory, and tears wiped from all faces, can there then remain sorrow, mourning, dissatisfaction and everlasting death? Will the professed ministers of the gospel then weep in sorrow for fear that the people will be forever miserable? Will fathers and mothers mourn over the ashes of their departed offspring for fear they are gone to the bottomless pit of despair?

When we contemplate the leanness, the poverty, the bitter lamentations, the fears and torments which have for ages, been displayed in the christain sanctuary, the language of the prophet Isaiah, in his 55th chapter seems appropriate and refreshing—"Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come buy wine and milk without money, and without price. Wherefore do ye spend money for that which is not bread? And your labour for that which satisfieth not? Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness." This moment vast sums of money with immense toil and labour are expending, to send doctrines to distant countries, which never satisfied a single soul who believed them. They are not bread. They constitute no part of the fatness of our heavenly Father's house; nor are they suitable for the christain sanctuary.

The third and last inference which our text draws from the excellency of the divine loving-kindness is thus stated.—"And thou shalt make them drink of the river of thy pleasures."

Though this subject furnishes a vast variety of rich and exhilarating matter, calculated to fill the temple of divine worship with joy unspeakable and full of glory. I must confine my remarks principally, to show that this inference is a full and complete refutation of the popular objection, which has been and still is not a little clamourous against the excellency of the divine loving-kindness. After the opposer of universal, efficient grace is driven, by arguments furnished by both scripture and reason, from every position which his errors involve, he then sets up the cry of licentious doctrine! He says that such abundant mercy will induce to every species of vice and impiety. Reply; Not if it makes men drink of the river of God's pleasures. My brethren, *mark well*, the true sense of our text shows that the excellent loving-kindness of our heavenly Father, is the fatness of his house and the river of his pleasures, of which he will make the children of men drink, and with which they will be abundantly satisfied. Feasting on the loving-

kindness of God, and drinking of the milk and wine of the divine mercy, must necessarily, lead men, by the spirit of grace to be gracious ; by the spirit of wisdom to be wise, and by the spirit of holiness to be holy.

What a river of pleasures did Joseph enjoy when he made himself known to his brethren, and blessed them with his forgiving spirit. They drank of the same. But did it make them licentious ? did they hate and dishonor Joseph because they had tasted the delicious wine of his love ? Our conclusion may be in the words of an inspired Apostle, who knew the teachings of divine grace : "The grace of God which bringeth salvation to all men hath appeared, teaching us, that denying ungodliness and worldly lusts, we should live soberly, and righteously, and godly in this present world."

My brethren and friends, who have united your means and exertions to erect this convenient and permanent edifice, and have now dedicated it to the worship of our heavenly Father, will accept the sincere congratulations which this joyful occasion inspires. Hither may you come and enjoy the refreshments of pure devotion ; here may palsied age unite with nervous youth to offer the incense of thanksgiving and praise to our common Father in heaven : and may you, for a long time to come, and your sons and daughters after you, enjoy, in this house, the rich provisions of that intellectual feast, which divine loving-kindness has prepared in Zion for all people ; and drink abundantly of the fountain of the water of life, which flows from the throne of God and the Lamb.

Commune with thyself, O man, and consider wherefore thou wert made.

Contemplate thy powers, contemplate thy wants and thy connexions ; so shalt thou discover the duties of life, and be directed in all thy ways.

Proceed not to speak or to act, before thou hast weighed thy words, and examined the tendency of every step thou shalt take ; so shall disgrace fly far from thee, and in thy house shall shame be a stranger ; repentance shall not visit thee ; nor sorrow dwell upon thy cheek.

The thoughtless man bridleth not his tongue : he speaketh at random, and is entangled in the foolishness of his own words.

As one that runneth in haste, and leapeth over a fence, may fall into a pit on the other side which he does not see ; so is the man that plungeth suddenly into any action, before he hath considered the consequences thereof.

Hearken therefore unto the voice of consideration ; her words are words of wisdom, and her paths shall lead thee to safety and truth.

HERALD OF SALVATION.

SATURDAY, NOVEMBER 20, 1824.

DEDICATION.

On Wednesday the 10th inst. the new Church in this village was solemnly dedicated to the service of the ever-living God. An appropriate, interesting and instructive discourse was delivered by the Rev. Hosea Ballou from Ps. 36, 7, 8. Notwithstanding the inclemency of the weather and the excessive badness of the roads, the house was crowded to overflowing with an attentive auditory, who listened with delight to the solemn services of that joyful occasion. The music was excellent, and tended to exhilarate every heart with the spirit of pure devotion. "How excellent is thy loving-kindness O God ! therefore the children of men put their trust under the shadow of thy wings. They shall be abundantly satisfied with the fatness of thy house, and thou shalt make them drink of the river of thy pleasures."

INSTALLATION.

On Thursday the 11th inst. the Editor of this paper was installed as Pastor of the first Universalist church and society in this village and its vicinity. The sermon was delivered by Br. Ballou from Rom. 1, 14,15 and part of 16. "I am debtor both to the Greeks, and to the barbarians ; both to the wise, and to the unwise. So, as much as in me is, I am ready to preach the gospel to you that are at Rome also. For I am not ashamed of the gospel of Christ." In consequence of the non-attendance of certain brethren in the ministry who were expected, the consecrating prayer, delivery of scriptures and charge, together with the right hand of fellowship were performed by Br. Ballou with his usual energy and clearness. The instructing discourse, the edifying and refreshing prayer, the powerfully impressive charge, the affectionate manner in which the right hand of fellowship was given, combined

with the soul-thrilling anthem of praise to the eternal Father of mercies, drew tears of gratitude and joy from many an eye, caused every heart to vibrate under the influence of almighty, all-pervading love, and produced an effect which language cannot describe. It was a season which cannot be forgotten.

Besides the sermons at the Dedication and Installation, Br. Ballou preached ten discourses within eight days to congregations numerous, intelligent and attentive.

THE SECOND DEATH.

We have received a communication requesting an explanation of the *second death*. The inquirer wishes to know whether the second death should be referred to this, or a future world. The opinion entertained by many on this subject is, that the *first* death is the natural dissolution of mortality, and that the second death is a state of suffering in a future world. Unfortunately for the advocates of the above opinion, the dissolution of the body *is not the first death*. Numerous scripture testimonies might be adduced to show that men do die in trespasses and sins before they go out of this world. As this position cannot be denied, it follows that if natural death be taken into the account of *deaths* in the order in which it is experienced, and if there be a death in misery in a future world, then this misery in a future world should be called the *third death!* In the revelation of St. John chapter 2. verse 11. we read as follows; "He that overcometh shall not be hurt of the second death." To whom was this language addressed? Answer. To one of the seven *churches* in Asia. "And unto the angel of the church in Smyrna write." &c. The *believers* in the church of Smyrna who should *overcome* should not be hurt of the second death; and the *believers* in the same church who should not overcome, should be hurt of the second death. The second death therefore applies to *believers* only. *Believers* are dead in sin antecedent to their being made alive in Christ. After having been made alive through faith, if they again fall into sin, they are *dead* a *second* time. No man can be dead a second time until he has been made alive; therefore the second death does not apply to *unbelievers* who have always been *unbelievers*. Our Saviour says, St. John 5. 24. "He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." This is a moral resurrection. Now connect the above with the following, Rev. 20. 6. "Blessed and holy is he that hath part in the *first* resurrection; on such the second death hath no power." The first resurrection is a resurrection to spiritual life in Christ, & consequently all those who have, and continue to have part in the first resurrection, are not, and cannot be subjected to the power of the second death.

Rev. 20. 14. "And death and hell were cast into the lake of fire. This is the second death." To show that this lake of fire and brimstone is in the present world, we have the express language of scripture. Rev. 14. 9. 10. 11. And the third angel followed them, saying with a loud voice, if any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented *with fire and brimstone* in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up for ever and ever; and they have no rest" (when?) "*day nor night* who worship the beast and his image and whosoever receiveth the mark of his name." Multitudes are tormented *day and night with fire and brimstone.* — Take away their *fire and brimstone* and you entirely deprive them of their *religion!* They say they would not worship God if they did not fear a lake eternally burning with fire and brimstone, they therefore perform the disagreeable task of worshipping God, in which service they are now *troubled* and *tormented*, for the purpose of obtaining the everlasting happiness of heaven as the reward of the disagreeable labour of serving God in this world!

ANECDOTE.

A MALEFACTOR in Newgate prison, was lately surprised, as he was searching the Bible very attentively, by his visitor, a Methodist preacher—"I am searching," said the felon, turning over the leaves, "for a passage which I cannot find."—"Give it me," said the preacher, "I can find any passage." "Can you so?" replied the criminal, "Why then, I wish you would find me a passage out of this prison."

POETRY.

A HYMN OF PRAISE.

Indulgent Father! how divine,
How rich thy bounties are!
Through nature's ample round they shine;
Thy goodness to declare.

But in the noble work of grace,
What sweeter mercy smiles,
Reflected from the Saviour's face,
And every fear beguiles!

Such wonders, Lord! while we survey,
To thee our thanks shall rise,
When morning ushers in the day,
Or evening veils the skies.

When glimmering life resigns its flame,
Thy praise shall tune our breath;
The sweet remembrance of thy name,
Shall gild the shades of death.

But O how bless'd our songs shall rise,
In sweet seraphic lay,
When all thy glories meet our eyes,
Through an eternal day!

[*From the (N. Y.) Gospel Herald.*]

CAUSE OF SELF MURDER.

The Editor of the "Boston Recorder," a paper devoted to the cause of "*fat livings*," noticed the suicide committed in this city recently, by two young men, foreigners, who, in a moment of desperation occasioned by pecuniary embarrassments, destroyed themselves; and introduced the account into his columns thus—

"*Universalism favorable to Self-murder.*"

Supposing we were to publish the account of the treason of Benedict Arnold, and head the article

"*Calvinism favorable to Treason.*"

Should we not be quite as justifiable as the Editor of the Boston Recorder?

We reiterate the assertion, that if the professed believers of the doctrine of the endless damnation of the wicked, (such as the Editor of the Boston Recorder,) were *sincere* in their belief, they would deal much less in slander and detraction than they do at present!—We are continually told, that a *belief* in the doctrine of the salvation of *all* men, has a *tendency* to make men commit all kinds of *crime*, &c. Let *facts* speak. The State Prison in this city contained, a few days since, 623 criminals, of various faith and religion; but, NOT ONE UNIVERSALIST AMONG THEM ALL!! The Editor of this paper went through the various departments of this gigantic reservoir of depravity, where hardened wretches from every clime are congregated, and visited the cells of the most abandoned, who, to appearance, have *made a trade of sin*, and heard, from the lips of the delinquents, their confession, that they *believed in the endless misery of the wicked.*

Here is a comment, for you, of more value than ten thousand volumes of orthodox slanders, and hypocritical speculations.

Quere. If a belief in Universalism leads to all crimes, must it not lead to all the crimes committed by the tenants of the State Prison? Has it led to these?

[*From the same.*]

QUESTIONS FOR TRINITARIANS.

Our Trinitarian friends who worship in the Episcopal form, after the Church of England, in repeating their litany, say, they supplicate the mercy of God—by his holy nativity, and circumcision—by his fasting and temptation—by his agony and bloody sweat—by his precious death and burial.

Please to answer—Do you really believe that God was *born?* Do you believe that God was *circumcised?* That God *fasted*, and was *tempted?* Do you believe that God was in an *agony* of pain, and sweat *blood?* Do you believe that God *died* and was *buried?* If you believe these things, you outrage reason and deny the Scriptures. If you believe them not why do you make a solemn mockery of absurdity?

We make this appeal to reasonable beings. Let every rational person ponder well these things, before they shall again address the great Jehovah in this unjustifiable and absurd manner.

ERRATA.

In our last, on page 137, column 1, sixteenth line from the bottom for *essons* read *lessons.*

On page 140, column first, 34th line from the top, for *judge him not*, read *I judge him not.*

On page 140, column 2nd, second line from the bottom for *tha* read *that.*

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